1: Rivers E-5 (ca. 1901-02) 1906 Toda

147 481 a straight line, ignoring altogether the influence of gravity, and mounting the steepest hills with no apparent effort.

153 In all my work with the men, it seemed to me that they were extremely intelligent. They grasped readily the points of any inquiry upon which I entered, and often showed a

[142]

FIG. 2.—TODA MAN. SIDE FACE.

marked appreciation of complicated questions. They were interested in the customs of other parts of the world, and appeared to grasp readily the essential differences between their own ways and those of other peoples. It is very difficult to estimate general intelligence, and to compare definitely the intelligence of different individuals, still more of people of

1: Rivers E-5 (ca. 1901-02) 1906 Toda

153 different races. I can only record my impression, after several months' close intercourse with the Todas, that they were just as intelligent as one would have found any average body of educated Europeans. There were marked individual differences, just as there are among the more civilised, and it is probable that I saw chiefly the more intelligent members of the community.

[142]

FIG. 3.—TODA WOMAN. FULL FACE.

151 My time was largely devoted to experimental work, espe-
153 cially on the nature of the sensory and perceptual processes. The people entered readily into this work, quickly grasped the nature of the methods employed, and showed the same power of close attention and careful observation which, as I have found in other races, enable even more definite and con-

1: Rivers E-5 (ca. 1901-02)1906 Toda

[151] sistent results to be obtained from uncultured races than from most classes of a civilised community. 153

I had slighter opportunities of estimating the intelligence of the women than that of the men, but, as a general rule, it seemed to me that there was a very marked difference between the

FIG. 4.—TODA WOMAN. SIDE FACE.

two sexes. Some of the younger women, when examined by various tests, showed as ready a grasp of the methods as any of the men, but most of the elder women gave me the impression of being extremely stupid. It was often obvious that they were not attending and were thinking far more of their personal appearance and of the effect it was having on the men of the party than of the task they were being set, but even when a liberal discount was made for this, it seemed

1: Rivers E-5 (ca. 1901-02) 1906 Toda

to me that they were distinctly less intelligent than the men. 153

The characteristic note in the demeanour of the people is given by their absolute belief in their own superiority over the surrounding races. They are grave and dignified, and yet thoroughly cheerful and well-disposed towards all. In their intercourse with Europeans, they now recognise the superior race so far as wealth and the command of physical and mental resources are concerned, but yet they are not in the slightest degree servile, and about many matters still believe that their ways are superior to ours, and, in spite of their natural politeness, could sometimes not refrain from showing their contempt for conduct which we are accustomed to look upon as an indication of a high level of morality. It is in the matter of ethical standards that the difference between the Todas and ourselves comes out most strongly. 157 181 829

The Village and the House

The Todas live in little villages scattered about the hills. The greater part of the plateau consists of grass-covered hills separated by valleys, sometimes narrow, more often of wide extent. In every valley there are streams and in many places swamps. In the hollows of the hills are small woods, generally known as sholas, and it is usually near these sholas that the Toda villages are to be found. Some parts of the hills are much more thickly beset with villages than others, and this is especially the case in the neighbourhood of the part known as Governor Shola, about six to eight miles west and north-west of Ootacamund. 133 311 361

In other parts one may go considerable distances without finding a Toda village, but relics of the former history of the Todas may be found widely scattered over the hills, and I think there can be little doubt that at one time the Toda habitations were much more generally distributed than they are at present. The bazaar at Ootacamund has now become an important place in the economic life of the Todas; they sell there the ghi or clarified butter in which form their dairy produce chiefly goes to the market, and they 361 437 443

1: Rivers E-5 (ca. 1901-02) 1906 Toda

153 In my psychological tests it certainly seemed to me the general intelligence of the women was very much lower than that of the men. Some of the younger women were as acute and intelligent as the men, but the older women seemed to me hopelessly stupid. They did not try to give their minds to the tasks I set them with anything approaching the keenness and interest shown by the men, and again and again I failed to obtain results of any value in tests which men understood readily.

[155] It seems probable that the intelligence of the two sexes is not appreciably different in youth, but that the social life of the women does nothing to develop this intelligence and everything to force its exercise into the narrowest channels.

[182] It might, I think, be expected that polyandry would be associated with a subordinate position of woman, and there can be no doubt that the Todas show the association of the two conditions.

618 764 When a woman marries she becomes of the same clan as her husband, and this is a matter of some importance in connexion with religious and social ceremonial. Thus, in the funeral ceremonies of a woman, the choice of appropriate day and place, of the people who are to take part in the funeral rites and other features of the ceremonial are determined, not by the clan of the woman's father, but by that of her husband, and this even when the marriage itself forms part of the funeral ceremonies.

[581] 618 766 While I was on the hills, the widow, Kiuneimi (3), who had been living with her father at Nòdrs, died. Her husbands had belonged to Kanòdrs, and as a member of this clan she should have been taken to its burning-ground. This was, however, so far from Nòdrs that it was decided not to go there, but to hold the funeral ceremonies near the place where she had died. The proper funeral place for Nòdrs women could not, however, be used, for she belonged to another clan, and the body was therefore taken to a village which was not a true funeral place, and so no laws were infringed.

The funeral of Sinerani (p. 391) is an excellent example which shows how all the details of a funeral ceremony are

2: Marshall G-5 (1870) 1873 Toda

The general type of the Toda character is most unvarying; singularly frank, affable, and self-possessed, cheerful yet staid: respectful, seemingly from a sense of conscious inferiority rather than from an active principle: fearless, from small cause for fear more than from the stimulus of a latent power of opposiveness: communicative, yet watchful and shy, as if their natures impelled them to divulge what their natures also prompted them to maintain quiet: willing to take money,[1] yet accepting what is proffered with callousness, allowing it to lie on the ground or their children to play with it. In villages without an article *de luxe* beyond a few women's ornaments, one may see naked children decorated liberally with small coin. The investment was no doubt safe round their necks and loins, but the very safety implies an absence of theft and violence, which is fully confirmed by the testimony of the law courts of the district. Their main crimes appear to consist in struggles to avoid payment of their debts for money borrowed on bonds from the Badagas.

According to superior notions, they are not a moral race; yet a knowledge of many little facts that could not well be recorded, leaves the impression on my mind that they have certain limits in decent custom (well understood by them, though rarely primitive to our civilised conceptions of what is respectable) which are probably not often transgressed. I could not hope, without a far greater knowledge of the people than could be obtained except by residing long amongst them, to give anything approaching a just definition of their private ways. I fancy, however, that they are less bounded by acknowledged rule than by the gentleness and simplicity, though rude nature, of their character.

Though their intellect is of a very inferior order, and their force of character extremely small, and no great man of

[1] The Todas living in proximity to the haunts of Englishmen, do not hesitate to importune for money with the greatest and most childlike persistency; yet if unsuccessful are not a bit distressed.

CHAP. IV.

153 Toda blood may ever arise to influence the tribe, yet what they do know, they know well. They are intelligent within limits. Although they take contracted views of things, yet they work and act within the circumscribed limits of their mental vision with great steadiness, intelligence, and some sense.

124 153 I am indebted to the quick-wittedness and patience of both men and women, for the accuracy and definition of the information on the manners and customs of the tribe which I have been able to afford. I cannot present a stronger tribute to their frank and obliging communicativeness, than in stating that we made a habit of very close cross-questioning in tiny villages for three and four hours together. One woman well earned the title of Munshi, by telling us at a sitting the Toda words for the long list of relations given in Chapter VII. Notwithstanding the questions were often repeated, and many of them puzzling, she kept her head quite clear throughout, dexterously speaking with slowness and marked intonation, showing pointedly with tongue and teeth, how the syllables of the difficult words should be pronounced.

153 Though their brains became fatigued sooner than ours did, I doubt if they tired more quickly than would those of illiterate peasants in other parts of the world.

302 Travellers have affirmed that the Todas stain their skin by the use of a blue colour; but I have ascertained, both by personal inspection and by direct enquiry, that this statement is incorrect. Dark races are apt to have the skin in some portions of the body naturally of three or even four shades darker tint than in others, indeed often so strikingly dark as to give the impression that those parts had been stained. This peculiarity is nowhere more remarkable than in the nape of the neck. I have often observed it amongst the Sikhs, and it is quite apart from freckling or the effects of exposure. I noticed it so very much the case in one young woman, that I asked her if she had coloured it. The reply convinced me